

THE
UNIVERSAL RESTORATION
EXHIBITED, 3
AND
GENERAL REDEMPTION
REFUTED.

IN
THREE DIALOGUES.

DIALOGUE I. Between PAUL an APOSTLE, and WINCHESTER an UNIVERSALIST.

DIALOGUE II. Between an UNIVERSALIST and SATAN.

DIALOGUE III. Between an UNIVERSALIST and a DEIST.

PRESENTED TO THE PUBLIC,
By R. THOMSON.

“ Feigning it honour to his nature done,
“ That *Grace* should *universally* redeem;
“ First minted in that *pre-existent* forge
“ Of *Plato* and the crew of *Cabalists*!”

BROWN'S SUNDAY THOUGHTS.

LONDON:

PRINTED BY W. JUSTINS, BLACKFRIARS, FOR R. THOMSON,
No. 326, OXFORD ROAD. SOLD ALSO BY BUCKLAND, PATERNOSTER ROW; MATHEWS, STRAND; BUTTON, NEWINGTON CAUSEWAY; ASH, LITTLE TOWER-STREET; MURGATROYD, CHISWELL-STREET; AND GURNEY, HOLBORN.

MDCC, LXXXIX.

[PRICE SIXPENCE.]

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E X H I B I T E D !

D I A L O G U E I.

BETWEEN PAUL AND WINCHESTER.

Winchester.

VENERABLE Sir! I have taken the freedom to call upon you this morning, in order to have a little discourse with you concerning the doctrine of the Restoration of all things.

Paul. Sit down, Sir.—I have no greater joy than to receive the friendly visits of humble enquirers after truth!—To have a little discourse with me concerning—
What, Sir? I hardly understood your last words.

Winch. The glorious doctrine of the Universal Restoration of all things.

Paul. Sir, I am still at a loss to understand you, having never heard the mention of any doctrine that goes by that name, unless you mean the Restoration of the lost Image of God upon the souls of his elect, or the joys of salvation to backsliders and benighted minds.

Winch. No, no, Sir; that is of no importance at all, in comparison with the doctrine I mean!—It is a general

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neral deliverance and restoration of intelligences out of their misery!

Paul. Ay, ay, my friend! You mean the same thing, although you express it in different words, viz. that we are by nature the children of wrath—dead in trespasses and sins—taken captive by the Devil, at his will—alienated from God—enmity against him, and living in the world without him—haters of God, hateful and hating one another, condemned by the righteous Law we have broken—in bondage through the fear of death—in danger of eternal judgment, and liable to all the horrors of the wrath to come!—from all which misery we are freely delivered—God sending his own Son, in the likeness of sinful flesh; and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. By him I say we are delivered from the curse of the Law, the love of sin, the powers of darkness, and the damnation of Hell: this is the Restoration you mean, is it not?

Winch. It bears an affinity to it; but not quite the same.

Paul. Not the same!—Then what in the name of truth is it?

Winch. Nay, I am surprized that such great plainness of speech should be requisite to distinguish or describe to you a doctrine of which you are such an avowed advocate and zealous champion!—it is a Restoration of lost Spirits, a general gaol delivery of all the damned.

Paul. Sir, you astonish me!—a Restoration of the damned! I never heard a word of such a doctrine till this moment! Have you ever seen or read any of my Epistles?

Winch. O my worthy father, I have read them over a thousand times! the doctrine is founded upon them, and would not appear in half its glory without them.

Paul. Then with the greatest perspicuity let me hear your sentiments in a few words; for I am all impatience!

Winch. Be not uneasy, Sir, I pray you be composed. My sentiments entirely coincide with your sublime Epistles: I only differ from the unmerciful, narrow-hearted bigots of the day, who are for limiting the favour of God to a few, and shutting up the Gospel in a corner.

Paul.

Paul. By your appearance I presume you profess to be a Minister of that Gospel.—Pray, what think you of particular Redemption?

Winch. “ Particular Redemption under my present views, is the darkness and eclipse of the Church of Christ; but the universal Restoration of all lapsed intelligences, the sun of righteousness, shining in his full strength and ability to save.”—And thus I preach the Gospel in the very widest extent, boundless and unconfined to all on earth from pole to pole;—and not only so, but it reaches the case of the most foul and damned Spirit in Hell; yea, even the Devil and all his legions; it assures them of a most glorious and complete deliverance out of their dark abyss! an abundant entrance into the realms of light and glory, there to shine forth in all the borrowed lustre of their transcendent Restorer, and with one united chorus of—

Paul. Hold, hold, Sir! you have said more than I can digest at one breath:—And that you call the doctrine of the Restoration, founded on my Epistles.

Winch. “ Blessed doctrine! angels need it not, but they rejoice in it—it is the full benevolence of Deity to sinners; and finds enemies no where but in the gloominess and selfishness of men.”—But happy to find in your Epistles, such an advocate for the doctrine, such a pillar of the Restoration, such a preacher of the good will of God to fallen spirits, and general *gael* delivery out of Hell, I came to see you this morning, that I might receive further information, and be more fully established in the same; to give and beg of you the right hand of fellowship, and rejoice together in the unlimited Grace of the Father of all Spirits.

Paul. Avaunt, thou fiend of hell in human shape! I neither know thee nor thy doctrine. Go, madman, to the tombs and rave, or to the school of Christ, and learn a speech that I may understand!

Winch. Hear me with patience, candid Sir; if we differ, it is but in word or manner of expression, not in doctrine or sentiments. I revere you as an Apostle, and esteem your writings as invaluable treasures.

Paul. What, Sir! I a pillar of the *Universal Restoration*! I preach the Good-Will of God to apostate and

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damned spirits ! and I preach a general gael-delivery of the Devil and his legions !——Insufferable insolence ! I despise your flattery, and disdain your fellowship ; Get thee behind me Satan !

Winch. Blessed Father, not so hasty !—I hope my eyes and ears do not deceive me ! Are not you, Sir, the famous Apostle of the Gentiles ?

Paul. I am, Sir ; What then ?

Winch. Whose Epistles abound with lessons of love, meekness, gentleness, mercy, and brotherly kindness, &c. &c.

Paul. The same. What of all that ?

Winch. And call a *Minister* a fiend !—and call a clergyman Satan !

Paul. Had you less insolence, you would be more like Satan than you now are ; for he never had the audacity to call himself *Paul's Brother*, which indeed would be true, if, according to your doctrine, he is now a joint heir with Christ ! But be it known to you, Sir, (for I perceive you are ignorant of the Scriptures) that if an Angel from Heaven preach any other gospel to you than I have preached ;—If any man add unto, alter, or diminish from it, I have the authority of its tremendous and jealous Author, to pronounce him ACCURSED ! Gal. i. 8.

Winch. O, good Sir ! I lately preached a very long sermon from that passage.* But I was so full of the amiable dispositions of love, meekness, candour, &c. so strongly urged in all your Epistles, that I quite forgot that word ACCURSED, and said never a syllable about it ; but what I thought much more pleasing to flesh and blood, and apposite to my purpose, crammed the whole discourse brimful of blessings ; and so the passage reads more charitably thus : “ Though we, or an Angel from Heaven, preach any other gospel unto you, than that we have preached,—let him preach it, if he chuses ; it must needs be a gospel of a *different cast*, and there is an end of it ! ”

Paul. You are quite a stranger to me ; your doctrine only more, and most unaccountably strange ; and I shall make no apology

* Entitled, “ The Gospel preached by the Apostles, and especially St. Paul.”

apology at all for addressing you with the greatest plainness of speech; and I must needs tell you, respecting this restoration doctrine, of which you have but just drawn the dark out-lines, that you are either grossly deceived, or wilfully blinded, as I shall easily prove.

Winch. Worthy Apostle! I am always open to conviction, and willing to receive instruction; but *invariably* upon this condition, that if any man oppose my sentiments, *there must be no gall in his ink*; or if he speak against them, his tongue must be well anointed with *charity* and *meekness*, otherwise I am as unfit to cope with him, as a lamb would be to fight with a lion. Canvass the whole system and welcome, but in the spirit of *Moses* and of *Christ*; of *meekness* and *love*; else be your arguments *ever so scriptural* and *logical*, strengthened with facts the *most stubborn*, I shall pay no attention to them at all; as I look more to the *manner* than *matter* of controversy. Besides, the system, which I contend for, is a system of *love*, *boundless* and *universal love*; *founded upon love*, *supported by love*; and unless my opponent contends with me *in love*, the combat is unequal; and I would rather fly than fight. Nay, it stands to reason; for even suppose I were to prove him a *wile* heretic, *blasphemer*, and *deceiver*, and threaten him with *terrible curses*, and *the wrath to come*! Alas! Sir, such language would come with an ill grace from *my benevolent lips*! and he might cruelly retort upon me: "The Universal Restoration will make amends for all." Therefore I pray you to argue with me in the spirit of *meekness*, *candour*, and *love*.

Paul. So far your doctrine is consistent with itself: and *meekness* and *love* (*falsely so called*) are as necessary for its uttering support, as two wooden legs are to supply the *loss* of real ones. If Beelzebub himself can lay any claim to *meekness* and *love*, so may you, while wresting and prostituting them to such base purposes: rather therefore to the law and to the testimony with it, and if it speak not according to that rule, it is because there is *neither meekness, candour, love, nor light, within you*.

Winch. I am happy in submitting it to such a test, and will immediately produce a multiplicity of passages to *prove* its authenticity. Blessed doctrine! you will be enraptured

enraptured with it presently, and more its friend than you are now aware of ! Hear your own words, and eat them if you can :—*He gave himself a ransom for all—died for all—will have all men to be saved—hath concluded them all in unbelief, that he might have mercy upon all—shall gather together, and reconcile all things to himself—he is Lord of all—every knee shall bow, and every tongue confess, and every—*

Paul. Stop, pilferer ! enough of your *stolen bits* and *scraps* !—I shall not do your doctrine the honour, nor you the favour to enter into a particular discussion of these passages. I have carefully guarded them in their several connections against false interpretations, and need only observe, that your doctrine is not so much as hinted at by any of them. Although I have written fourteen Epistles for the use and benefit of Christ's Church, I was never once inspired to give the least intimation of it, or I would have done it with the utmost care and precision. I am sensible of the use and abuse that may be made of such passages by men of *corrupt minds* ; the unbounded scope that may be given to the word *all*, in some places, to establish a certain tenet, and in other places, its contraction almost into nothing, to secure the same against the force of truth.

But leaving for the present that part of your doctrine which relates to the supposed love of God to *all mankind*, without exception, permit me for a few moments to beg your attention to the case of *devils* ; for, if I understand you right, you maintain a Restoration of them also in this general gaol-delivery.—A Restoration of *devils* and *damned spirits*, is it not ?

Winch. I firmly believe it, and obstinately defend it ; and it is my ambition and delight to propagate it far and wide ; but I seldom mention it by that uncouth phrase of *devils* and *damned spirits*. It is true, *devils* are included, and without them there could not be a *Universal* Restoration : But I think it both policy and politeness to wrap it up in the more pleasing and ambiguous phrases of *all intelligences*, *all creatures*, *all spirits*, &c. And so, by some means or other, I make the Restoration harmonize with

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with Revelation, otherwise I must acknowledge there is rather a *little jar*.

Paul. But to come to the point at once, Who is the Devil's Mediator and Redeemer?

Winch. O good Sir, (*fetching a heavy groan*) What do you mean?

Paul. I ask a plain and rational question, and beg of you to favour me with a plain and honest answer.

Winch. I lately argued with a friend of mine upon the whole system, and, as I then thought, answered the most formidable objections that could be brought against it; but not once indeed in the whole series of dialogues did he ask me such a question, or propound such an objection. However, I am seldom at a loss for answers of some sort or other, and I now just recollect one that will suit exactly!—"Christ is the great attracting loadstone that shall finally draw all things to himself."

Paul. A mere evasion, the most silly and senseless you ever invented, and no answer at all to my question. I have already told you, 1 Tim. ii. 5. that there is *but one Mediator*, the Mediator between God and Man; therefore I ask you, Who is the Mediator between God and Devils?

Winch. Nay, I must acknowledge, if Christ is not their Mediator, I know of no other.

Paul. If you acknowledge that, you acknowledge all, and there is an end of the *Universal Restoration*; and I can easily prove that Christ is not the Mediator of Devils; for *verily he took not on him the nature of angels, BUT he took on him the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God; to make reconciliation for the sins of the people.*—From these words, it is evident, that Devils are not Christ's brethren in any sense whatsoever; for he took on him *their nature*, consequently they can have no interest in his Mediatorial character; *for it behoved him; I say, it behoved him, to be made like unto his brethren,* for this very purpose, *that he might be a merciful and faithful High Priest,* and that all the purposes of special grace might be accomplished in their salvation. *For-*
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asmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. What! that through suffering in that nature his death should be the means of reconciling all apostate spirits to God, without the least *harmony* and *order*? and effecting, at last, a Universal Restoration of Devils, as well as damned Souls?

Winch. Most assuredly!—there is no other medium through which they can be restored; and I maintain, to the honour of that Almighty Sacrifice, that it is “boundless in sufficiency, design, and efficacy!”

Paul. Yea, rather to the eternal confusion of your doctrine, *that through death he might destroy him that had the power of death, that is, the devil*, Heb. ii. 14—17. If *damnation* properly signifies *salvation*, and *destruction*, a *restoration*, your doctrine is certainly true; and devils, as well as men, are entitled to the epithet of *brethren*, *beloved in the Lord*; and you may as well preach *unto them*, as *for them*; and let them even *now*, as well as they can, appropriate to themselves the blessings of the Gospel; then, in the strictest sense, your doctrine will be the devil’s doctrine, and you may, with the greatest propriety, be ordained and stiled, *the Bishop of Hell*, and *Pastor of the damned*.

Winch. Be candid, Sir, be candid! I did not once conceive that we should differ about the doctrine, when I purposed to visit you this morning; therefore did not prepare to answer any objections; far less such a formidable one as that now stated, which indeed I have not once attempted to obviate in my Great Book of Dialogues; nor am I now able to give a satisfactory answer to it; therefore, I pray you pass it.

Paul. Pass it!—What do you mean, Sir? Will you talk of a *Universal* Restoration, and leave the one half behind? Will you talk of a Restoration of *Devils*, without pointing out their Restorer; or, which indeed is not quite so absurd, (to use a similitude,) would you talk of an army coming into the field without a leader? or of two armies coming against each other, and make one leader serve the turns of both?—So far is Christ from being the Devil’s *captain*, *leader*, or *restorer*, that he is absolutely

absolutely declared to be his *adversary, conqueror, and destroyer!*

Winch. None of these things move me; I am perfectly satisfied from your Epistles, that *Christ died for all men—gave himself a ransom for all men—will have all men to be saved, &c.* And it is only changing the words *all men*, or substituting in their stead *all intelligences, all creatures, all spirits*; and so, among the crowd, poor devils, *unnoticed*, will slip out of the hands of justice, get into the benevolent arms of Jesus, and in this, or in some such way, share in all the blessings of a glorious Restoration!

Paul. I thank you for such an honest confession! and I believe you have fairly stated the case; but the manner in which you pervert the above cited, and many other passages, to favour the Restoration of Devils, is by far too gross to escape the notice, even of a *way-faring man*. Unavoidably, more honesty here than policy; but a very little attention to their connection will clearly shew us, that they are not treating of a future Restoration at all, but of a *present salvation*; and that not of *devils*, but of mankind; and not even all mankind, without exception: *because we thus judge, that if one died for all, then were all dead, and that he died for all, that—*

Winch. There again!—how decisive!—*If one died for all, then were all dead.* We may as well attempt to argue, and say, “All are not dead, without exception,” as to say, “He did not die for all, without exception;” for by the same word *all* both are expressed: *He died for all—then were all dead!*

Paul. Hold, mangler! You have disjointed the passage, and tore it from its connection. I was going to add, that if he died for all, *that they which live*, (by virtue of his death) *should not henceforth live unto themselves, but unto him that died for them.*—If you conclude upon the former, viz. *that he died for all*, without the latter, *that they should not henceforth live unto themselves*, the primary end of his death is overthrown; and thus your sentiments clash against both Scripture and reason. You might with as much propriety attempt, and with equal success be able to prove, that he died to change the course

course of the planetary world, while we see it continue invariably the same, as that he died for all mankind, *without exception*; while we see the *major part living to themselves, and dying in their sins*; therefore I add, *If any man be in Christ Jesus, (or interested in his death) he is, (or shall be, before he goes hence,) a new creature.* --Hence you may read, *his name shall be called Jesus, because he shall save his people from their sins*; but those now in hell are not his people, for he did not "*save them from their sins*"—He gave himself for our sins, *that he might deliver us from this present evil world, (not the next evil world merely, according to your doctrine,) but* they were not delivered from this *present* evil world; therefore he did not give himself for their sins, and they cannot be delivered from the evil world to come.—He gave himself a ransom for all: but, according to the Gospel of *St. Job*, it was to deliver from going down to the pit; but they were not delivered from going down to the pit, therefore he did not give himself a ransom for them, *for they were cut off with a stroke, and a great ransom cannot deliver them, Job xxxvi. 18.* And besides, that ransom is *to be testified in due time—in the accepted time—and in the day of salvation*; but eternity is not in time at all,—it is not *in due time*,—it is not *the accepted time*—and it is not *the day of salvation*: for, behold, *now is the accepted time—and now is the day of salvation—to-day, while it is (and may be called) to-day.*—But hell is night, the very *blackness of darkness for ever, where the worm dieth not, and where the fire is not quenched*, and where those that hardened their necks, are now lost *without remedy*. Many such irrefutable contrasts I might draw against your doctrine, but it would be doing it too much honour; therefore I desist. But that blind stupidity itself might never commit such an unpardonable blunder, as to suppose that the death of Christ was ever intended to be a marriage contract between himself and Satan, we are given to understand, clearly as words can teach us, that his errand into our world was of a nature as much the reverse, as the east is from the west, or light from darkness; for as he came to finish transgression, and bring in everlasting

John x

ing righteousness for his people, and reconcile them to God through his death; it was through death he *destroyed* him that had the power of death, *that is*, the Devil, and *spoiled* principalities and powers, made a shew of them openly, triumphing over them in it, and not redeeming them by it.—Sir, this is such a stubborn and eternal fact—such an insuperable objection against your *gaol-delivery* doctrine, that I defy you, and all the philosophy on earth, with all the subtlety of Hell, ever to paraphrase away or refute; evade it you may, but answer it you cannot.—And thus in all my Epistles, I have carefully drawn the fairest lines of distinction between the children of light, and the children of darkness; between them that shall be heirs of salvation, and them that are sons of perdition; their different dispositions in this world, and their different portions in that to come. *And what God hath put asunder, let no man attempt to join together! For what concord hath Christ with Belial? the seed of the woman with the old serpent? Noon-day brightness with midnight darkness?*

Winch. As the doctrine respects the case of Devils, I have always found the greatest reluctance to attempt an elucidation of it; and I now perceive, that it will take me at least one twelve month's laborious study before I shall be able to solve all the difficulties connected with such an objection; I therefore beg to wave it for the present.—But let us, I pray you, turn to the brighter side of the question, *viz.* as it respects mankind; for I still insist upon the truth of the doctrine, notwithstanding this or any other formidable objections that may be brought against it: and “ I ground the whole of it upon these two premises, which I call the *major* and the *minor*. 1. That *all things* are delivered unto the Son without exception: Matth. xi. 27—And 2. that *all that are given him, shall come to him* in such a manner as not to be cast out*.”

Paul. What! all things delivered unto the Son!—And all that the Father giveth him, shall come to him! Pray, do you bring these two passages to explain each

* Dialogues, page 93.

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other? and both together to support a Universal Restoration of the damned?

Winch. Sir, the former is *unexceptionable*, and the latter, with a little pains, may be rendered *passable*! The one is quite apposite to the doctrine; the other casts a benevolent smile upon it: two passages that sound more alike in favour of the doctrine, I could not find in all the Bible; nay, better passages I would not desire;—stronger premises cannot be laid. On these I rest and risk the whole doctrine.

Paul. It requires but very little discernment to see and point out, how grossly and stupidly you have wrested and misapplied them; *picking*, rather than *searching* the Scriptures, is evidently your practice; a characteristic which justly exposes your doctrine to the utmost ridicule and contempt. But let me for a few moments beg your reluctant attention to the connection of the former passage; one of the premises (you say) on which your doctrine is founded. *At that time, Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from (and not discovered them unto) the wise and prudent, and hast revealed them unto babes: even so, Father! for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give ye rest.* It is evident from the connection of this passage, that, whatever things may be implied, the chief things intended, are spiritual things—things which are freely given to believers, for *all things* are theirs, and they are Christ's, and Christ is God's; and all things are delivered unto Christ, as Mediator, for their benefit, comfort, and salvation; by virtue of which he immediately adds, *Come unto me all ye that labour, and I will give you rest.* There would be but very little sense in the passage to read it thus:—All intelligences are delivered unto me of my Father. Come unto me all ye intelligences that labour, and I will give ye rest. Or, I thank thee, O Father, that thou hast hid these things from
from

from the wise and prudent. But the wise and prudent are delivered unto me, and they shall not be long in the dark.—Much to the same purpose we read, Matth. xxii. 4. *All things are ready, come to the marriage.* But according to your awkward mode of reasoning, it would be, *Come all things; for all things are ready;* and so you would invite the one part of mankind to come, and feast upon the other!

But, taking it for granted, that *Persons* are intended as well as things, all persons, without exception, amongst whom the wicked are included: for what purpose, or to what end are they delivered unto him? To be redeemed, or restored? Where is it so much as hinted in any part of the chapter? To the weary and heavy laden only, is the promise of rest; but there is no rest, saith my God to the wicked. Upon the wicked, God shall rain snares, fire, and brimstone, an horrible tempest: *this* shall be the portion of their cup.—God is angry with the wicked every day: they may be delivered unto Christ, and find it a fearful thing to fall into his hands! for as none can pluck his sheep out of his hands, neither can any deliver his enemies out of his hands. To say they shall be restored, because delivered unto Christ, is just as absurd, as it would be to say, “criminals shall be acquitted, because, they are delivered into the hands of justice!” for remember, he is a *just God*, as well as a Saviour; and if his wrath is kindled but a little, blessed are they only that put their trust in him.

Winch. All things are delivered unto Christ—that is enough for me—I desire no more of the passage!

Paul. But how absurd and senseless do the threatened judgments upon *Chorizon*, *Bethsaida*, and *Capernaum*, appear in the preceding verses, if Christ here intends to set forth to them an Universal Restoration out of all their misery!—*Woe unto thee Chorizon! woe unto thee Bethsaida! and thou Capernaum shalt be brought down to Hell!—But!—all things are delivered unto me of my Father*, and ye shall all be restored, and brought up to Heaven. Is this the consistency and beauty which distinguishes and adorns the doctrine of him who spake with every excellency as never man spake?

Winch. Sir, I'll tell you a curious story, just brought to my remembrance!—"When I first began to defend and preach the universal doctrine, I was very much pestered with the unwelcome visits of a fellow, who called himself by the name of *Consistency*; whose province, he said, was to beautify systems, doctrines, creeds, and all literary productions; by guarding them against absurdities and lies. He endeavoured to insinuate himself into my favour, by urging, that he had ever been held in the highest estimation and friendship by all the inspired penmen; that no writer of any credit ever hazarded his reputation without studying him on the subject, and that some who had been silly enough to send out their unfinished doctrines, without the excellencies he was always ready to bestow upon them, only made themselves appear contemptible blockheads, or pitiable fanatics!—Being willing to have any seeming contradictions reconciled, I at last presented to him *three shillings-worth* of the blessed doctrine which I was about to publish.—He read it through with a mixture of amazement and indignation. At last throwing it to the other side of the room, he exclaimed, in an angry tone, "Sir, the whole system is composed of nothing but " gross absurdities and lies! utterly beyond the reach " of art or argument to harmonize or reconcile: you " never sure intended to have unity or truth in it: you " must have blundered to shew your abilities in blunder- " ing; erred, to give a rule for erring; and made " contradictions to be as a system, for others to learn " the art of contradiction!—Wrong premises, absurd " inferences, unjust conclusions, from first to last; blot " out the whole, and begin a-fresh is the best advice " I can give you; and till then, I can do nothing for " you."—You may be sure I soon sent Mr. *Consistency* about his business; nor have I ever been troubled with him since—What! study *Consistency*! advise with *Consistency*! be guided by *Consistency*!—Sir, I cannot bear the name, therefore, never mention it—all things are delivered unto Christ—and all that the Father giveth him, shall come to him in such a manner as to be in no wise cast out.—It does not matter how.

Paul. As to be in no wise cast out you say; then let me ask you, at what time or period shall they thus come unto him?

Winch. "In that great day when Christ shall give up the kingdom to the Father."

Paul. All things are delivered unto Christ, and all that the Father *giveth him* (not the all things *delivered unto him*) shall come to him in that great day, &c. in such a manner as not to be cast out.—You would have it believed, that by the phrases *all things delivered*, and *all that the Father giveth*, we are to understand one and the same thing; and so the inference is plainly this: *all things shall be in no wise cast out*. And although the angels who kept not their first estate, are now under chains of darkness, until the judgment of the great day; yet even then, (among the *all things*) they shall come unto him in such a manner as to *be in no wise cast out*! The wicked, who are now treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God, shall even then come unto him in such a manner as to be in no wise cast out! and although the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he comes to be glorified in his saints, yet! they shall come unto him in such a manner as to be in no wise cast out! Yea, although he shall even cause the unprofitable servant to be bound hand and foot, and cast into outer darkness, where there shall be weeping and gnashing of teeth, and where the worm dieth not, and the fire is not quenched, yet! he shall be in no wise cast out! in no wise cast out!—And these are the two *premises* on which you pretend to ground the *blessed doctrine*, are they?

Winch. They are the two mighty props which support the whole fabric: I am satisfied with them, and that is enough. I shall still hope against hope, and be strong in the faith, giving glory to God.

Paul. Sir, I would have you beware, lest that should be fulfilled in you which is threatened! "For this cause,

God shall send them *strong* delusion, that they should believe a lie: that they all might be damned who believe not the truth. 2 Theff. ii. 11.

Winch. Nay, worthy apostle, I was just going to observe, that, after all you have said in the heat of your zeal for truth, I esteem you highly! and shall now tell you something which will doubtless meet your approbation, and may yet secure your friendship. I have lately published a Sermon, wherein I have meekly represented you as an avowed advocate for the Restoration—having first frankly acknowledged *election*, *reprobation*, and *particular* redemption, to be Scripture truths—so that I am no enemy to these doctrines—I receive them all into my system—Nay, Sir, if you will but admit the restoration as a truth, I will hold any thing you please; therefore, let us not differ about words, for I would not be reckoned an enemy of the great apostle Paul, or an opposer of his doctrine on any account! our sentiments in the main are certainly one.

Paul. Begone adulator! you have learned flattery like a science.—Our sentiments are opposite as truth and error can make them: you hold an election where *none are left*, and a reprobation where *all are beloved*; neither one thing nor the other, but a mingle mangle of compound nonsense: and respecting particular redemption, you have already told me, that in your present views, “it is the eclipse and darkness of the church.”—And would you preach *darkness*? and would you preach an *eclipse*? The Gospel that I preach, brings life and immortality to light wherever it comes; and if it be eclipsed, it is eclipsed to them that are lost—see 2 Cor. iv. 3. You hold *election* and *particular* redemption, because you cannot help it; more to serve yourself than truth: the former that you may evade it, and the latter that you may overthrow it. You profess friendship for them, in order that your own diabolical doctrine may escape their force, and in the mean time sap their very foundation. *And such are false apostles, deceitful and crafty workers, transforming themselves into the apostles of Christ, whose end shall be according to their works,* 2 Cor. xi. 13, 15.—That particular redemption is a truth, none will deny, except those that labour and study to oppose

oppose revelation and reason; but that general redemption should likewise be true, is an absurdity without a parallel! for if all, without exception, are *fully* interested, in the same love, saved *freely* by the same grace, and redeemed *wholly* by the same blood; if they are all the sons of God without deference, and heirs of the same inheritance, which they must be, or not at all; why are any of them suffered to die in their sins, and drop into hell? Why are they not accepted, *in the acceptable time*, and saved *in the day of salvation*? We have as much ground from Scripture to fear that the righteous shall be damned after they are saved, as we have to hope that the wicked shall be saved, after they are once damned; the same words which affirm the unalterable state of the former, conclude equally against the possibility of a change for the latter; *and if the righteous scarcely be saved, where shall the ungodly and the sinner appear? These shall go away into everlasting punishment, BUT the righteous into life eternal.* Where then is general redemption?

Winch. In answer to all you have said, or can say on this subject, let me just observe, that “some are so sunk in sin, as not to be reformed by any means in this life; yet that is no argument that God is not able to subdue the most rebellious in another state, by means that may be effectually used there, though they could not be used here.”

Paul. What! some so sunk in sin as not to be reformed in this life! who are they? in the name of wonder.

Winch. Nay, but I cannot tell you who they are, nor where they be: I said *some*; and you may find them out.

Paul. Are there any sinners upon the face of the earth, without the reach of omnipotent power and divine blood?

Winch. Yes! “Some sins are so daring and presumptuous, as to provoke God to threaten, that they shall not be purged away in this life.”

Paul. Some sins! What sins do you mean? Where do they exist? mention their names—describe the nature and malignancy.

Winch. I cannot say that I know them by name, nor where they exist; they must certainly be *somewhere*, or *somewhere else*. Forbear, I pray you, such critical enquiry, for I am an utter enemy to it! Be content with things
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in a general way, without so many whats, whys, and wheres.

Paul. Do you mean the sin against the Holy Ghost? because all manner of sin and blasphemy, that alone excepted, may be pardoned and washed away; or otherwise, to suit your present conveniency, and evade the force of truth, you must be under the necessity of limiting the word *all* in this place, and so not allow that *all* manner of sin and blasphemy may be forgiven, nor that the blood of Christ cleanse from *all* sin, only from *some* sins.

Winch. Certainly, the word *all* must be limited in both these places.—But I don't mean the sin against the Holy Ghost; I did not particularize any sin: I said sins, (in the plural) *some* sins, &c. and you may find them out if you can.

Paul. Sir, you are evidently an enemy to salvation through the blood of Christ, and sanctification by the Spirit of Grace. Your diabolical sentiments are calculated to sink men deeper in sin than they now are, and hurry them with a ten-fold rapidity, to perdition and eternal woe. By promising them life, as the old serpent did our first parents, they with greater earnestness seek death in the error of their way. *You shall not surely die*, was the doctrine satan preached so successfully in Eden. Your doctrine is absolutely the same, both in its nature and tendency: you reverse the denunciations of the most high God, and say, *Peace, peace to the wicked, when there is no peace*. You promise them a *Restoration*, while outer and everlasting destruction is coming upon them: you turn the curses of God into blessings, and call them his people, who are not his people. The precious promises he hath been pleased to give, to strengthen the faith and support the minds of his elect, you prostitute to establish delusion, and feed the rotten hopes of his enemies. You cast the childrens bread promiscuously to dogs, while some of them only bark at your unscriptural benevolence; and instead of *feeding the church of God, which he hath purchased with his own blood*, you rob Zion of her heavenly provision, to make it a common repast for all the damned! By telling sinners that they are so sunk in sin, as not to be

be reformed by any means in this life, you copy exactly after the Father of lies; for it is one of his hellish devices to tell men, that "they are so sunk in sin as not to be reformed." And thus you strengthen the hands of evil doers, and give them a license to sin, as it were, with a cart-rope, and go to the full stretch of all iniquity. By saying that effectual means cannot be used here, you tarnish the lustre of Gospel grace, and deny the efficacy of the Redeemer's blood; and by saying that more effectual means shall be used in hell for that purpose, you derange all Gospel order; and, in short, would turn the whole system of Christianity upside down. But be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap. If Satan has the harvest of your life in this world, Justice, like a devouring fire, shall seize the stubble at last. If ye die in your sins, where Christ is, you shall not be. *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, &c. shall inherit the kingdom of God.* Not that they are so sunk in sin as not to be reformed in this life; for such I have told the Corinthians, *were some of you.—But ye are washed—but ye are sanctified—but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

Winch. And such I acknowledge are some of the damned—but they shall be severely lashed—but they shall be terrified out of their senses—but they shall be tormented out of their sins, by the process of refining fire, and by the purgatory of my scheme. "Blessed doctrine! angels need it not, but they rejoice in it: it is the full benevolence of Deity to sinners."

Paul. Sir, the torments of the damned is not the benevolence, but the wrath of Deity; and I defy you to prove, either from Scripture or reason, that the wrath of God is in the least calculated to subdue the enmity of the heart, reform the life, or beget affection from the party tormented, but the reverse.

Winch. "It must be admitted, that although certain degrees of punishment will enflame, harden, and enrage, yet farther degrees produce quite contrary effects."

Paul.

Paul. You have now mentioned the word *punishment*. Before we proceed, I beg to be favoured with your explanation of it; for although you may admit the bare word, I am afraid you reject the awful truth itself: *These shall go away into everlasting punishment.*

Winch. I have endeavoured to make it appear plausible enough, that the word there rendered *punishment*, only signifies *correction*, or *fatherly chastisement*, and that the word *everlasting*, annexed thereto, cannot signify *endless duration*, as it would be absurd to say, *endless chastisement*, or, strictly, *everlasting correction.*”

Paul. Very well, sophist! then, if so, God dealeth with them as with *sons*: and now be so kind as to inform me, with whom dealeth he as with *bastards*?

Winch. *Bastards! Bastards!* Sir, there are no such persons in existence: universal charity has made them all sons and heirs!

Paul. Correction and chastisement is a most inestimable blessing! and is intended to produce the most salutary effects in those who are exercised therewith, as you yourself allow. And now, if punishment there signifies *chastisement*, and if chastisement is really a blessing, it would be much more absurd to say, *These shall go away into an everlasting blessing*; or, as in another place, it would be still more absurd to say of the ungodly, *They shall be chastised* (or punished) *with everlasting destruction from the presence of the Lord, &c.* Destruction, at least, you must acknowledge, cannot signify chastisement, (for then it would read, *chastised with chastisement*,) and the word *everlasting* is therefore properly annexed to it; which, in fact, amounts to the same thing, and sets forth the same truth as, *these shall go away into everlasting punishment*, and such a punishment as cannot, in the very nature of things, be intended for the means of their reformation or conversion; for *he shall break them with a rod of iron*, (which is not a rod of love,) *and dash them in pieces like a potter's vessel!* which bears no affinity to *chastisement*, or *fatherly correction*.—Thus, as I just observed, you turn curses into blessings, and I shall expect soon to hear you turn blessings into curses; for so you pervert and reverse the

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the Sacred Writings to speak all manner of nonsense, and appear full of the most glaring and irreconcilable contradictions.—But to return: “Certain degrees of punishment, you say, will enflame, harden, and enrage; yet further degrees will produce contrary effects.”—That this is to be numbered amongst the rest of your absurdities, let me just observe, that the greater the degree of punishment, a greater degree of despair must necessarily follow. The stronger a prisoner is confined, the less hopes he will have to be acquitted. The greater the wrath of God to the damned, the less reason can they have to believe in his love, or hope in his mercy, and where there is nothing but wrath, *wrath without mixture*, there can be none at all: faith and hope are utterly excluded, consequently there can be no love; and of course no humble filial obedience, or any thing that looks like reformation; for as faith in the love of God only can produce love to him again, and hope, such as maketh not ashamed, can only be established by its being shed abroad in the heart; and as universal obedience to the revealed will of God is the effect flowing from such causes, so reverse causes will produce just the contrary effects. The wrath of God will not soften the heart but harden it; will not take away the enmity, but establish it; will be no cause of faith, hope, and charity; but unbelief, hope, and black despair: and the greater the degree of love shewn to believers, on the one hand, and wrath to unbelievers on the other, the greater a degree of their different effects will each of them produce.—“Love begets love,” say all wise men; and none will dare to reverse the words but a foolish man, or a wicked man, or a deluded man. But to suppose for a moment that a greater, or the greatest degree of wrath in hell, should produce what redeeming love could not do upon earth; that justice should be more powerful to save than Jesus; the stinging worm more able to change the heart, than the Spirit of Grace; and that a river of brimstone should be more efficacious than a fountain of Divine Blood, which was opened for all manner of sin and uncleanness,

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is a delusion with a witness !* is nothing less than trampling under foot the Son of God, and counting the blood of the covenant, (which cleanseth from all sin,) an unholy thing, and doing despite to the Spirit of Grace, who is able (without the assistance of Hell Torments) to renew and sanctify the vilest, and save to the very uttermost, the chief of sinners.

But how ignorant Sir, must you be of God, the scriptures and your own heart, to imagine that he would save all in this life, and yet cannot on account of the greatness or malignancy of the sins of *some* ! This naturally supposes that none but a sort of *moral, reputable* sinners, can be saved in this life ; which by the bye is a most glaring falsehood, for *Christ came into the world to save sinners ; of whom I am chief* : and he came *not to call the righteous, but sinners to repentance*. Why then the difference ? or what reason can you give, that notorious harlots should have their devils cast out in this life, and chaste virgins must themselves be cast down to devils, Matt. xxv. 10. were *they* so sunk in sin, as not to be reformed by any means that could be used here ? was reformation the chief thing they wanted ? or will you be so absurd as to say, that they were cast down to hell, to get oil in their lamps ? Sir, you seem at a loss to give me an answer.

Winch. I could answer all your objections with the greatest ease, and overthrow all you have said ; but I perceive you are Scripture-proof against all I advance ; I

* “The severest judgments will not, of themselves, humble or change the hearts of sinners ; nay, they often grow more hardened under them, even to desperation. The *imagined* fire of Purgatory therefore, or the real torments of Hell, possess no purifying efficacy ; and the sinner, under the anguish of his suffering, will continually increase in wickedness, and accumulate wrath to all eternity : for nothing, except the atoning blood of Christ, can expiate the guilt ; nothing, except the sanctifying Spirit of God, can purge away the pollution of sin : all other expedients are *Satanical delusions* to keep men from this one fountain which God hath opened for sin and for uncleanness.” —

See Practical Observations on the Eighteenth chapter of the First Book of Kings, in the Forty-seventh Number of the Rev. Mr. Scott's Family Bible, now publishing in Weekly Numbers, by Bellamy and Roberts, behind St. Clement's Church, Strand.

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shall, therefore, answer you in settled silence and profound contempt.—At my leisure, however, I shall labour the point a little, and endeavour to fortify the minds of my poor flock against such a mode of reasoning.—Reasoning! I perceive, which if well weighed, and closely pursued by them, would, most assuredly, wreck their faith, blast their hopes, and send the blessed doctrine to the devil!—At the same time I would have you understand, that my views of punishment do not in the least tend to depreciate the blood of Christ, or set aside the work of the spirit;—“punishment is only designed to humble and prepare the hearts of rebels for the grace of God to operate upon:” and thus I have endeavoured, by some means or other, to secure the glory to free grace after all.

Paul. Doubtless, for the credit of your doctrine, you would split the hair if you could, and give grace the glory of that, which, in the mean time, you are unavoidably under the necessity of attributing to punishment: the latter evidently shines the brightest in the great work of restoration, and therefore deserves the highest praise.—But how far this work of *preparation* must go before they are quite ready for the spirit to begin his part; or how far restored they must be before they can receive the remission of their sins, is, perhaps, a secret in the doctrine, which I must not ask you to divulge. Every system pretends to mysteries, and this, perhaps, is one of your's. But so far it is clear, that those who were “so sunk in sin as not to be reformed by any means in this life,” shall then (although in the bottomless pit!) be raised up even by the weight of wrath, to sit together with Christ in heavenly places, while his grace prepares them for heavenly mansions; and those certain frightful unknown mysterious “*some sins*, which “could not be pardoned here,” will then be purged away, and only sins of a lesser magnitude left for the exercise of his *boasted benevolence* and *universal charity*. Being then thoroughly purged in the *furnace* from their tin and dross, they can want but little washing in the fountain of his blood; having their hearts softened and mollified by such a process, they can want but little of

his fulness; and having suffered severely for their own sins, they can want but very little of his pardoning mercy. The work being thus so nearly finished to his hands, he may then, peradventure, address them to this effect:—"Come now, let us reason together. Since
 " your sins are not *as scarlet*, they shall be as white as
 " snow; since they are not now so red *as crimson*, they
 " shall be as wool; turn ye to your strong holds ye
 " prisoners of hope! ye have been my fellow assistants
 " in the work of redemption, and have, therefore, a
 " most undoubted right to share its blessings, and glory
 " in my presence!—I paid the debt due to your sins;
 " so have ye also, to *the very uttermost farthing*. I
 " trod the wine-press of the fierceness and wrath of
 " Almighty God for your sakes; so have ye likewise
 " for your own sakes. I drank the cup of his indigna-
 " tion; so have ye without the least mixture; and I
 " was made under the law, and made a curse that ye
 " might be redeemed from the curse of the law and re-
 " ceive the adoption of sons; and ye have likewise
 " been made a curse. Stern justice is now therefore
 " well paid, and consequently well pleaded! and ye
 " have, on my account, and your own together, a
 " double right to redemption and the adoption of
 " sons.—Your hearts are now ready for my grace to
 " operate upon; ye are now within the reach of my
 " *everlasting arms*, and fit to receive virtue from the
 " balm of Gilead. Arise *Old Sodom* and *Gomorrhah*,
 " Arise *Tyre*, *Sidon*, and *Capernaum*, *Old Belzebab*,
 " *Pharaoh*, *Rabshaketh*, *Herod*, and *Judas*, break off
 " your everlasting chains of darkness, renounce all re-
 " lationship to perdition, and arise, shine, for your light
 " is come! Arise old MOTHER OF HARLOTS
 " AND ABOMINATIONS, whose appetite for sin
 " was ever the keenest after drinking the largest
 " draughts of iniquity, and never satished with rol-
 " ling in the common mire of corruption, unless
 " drunk with the blood of the saints!—But now be-
 " ing thoroughly purged from all thy filthiness, the
 " smoke of thy torment shall ascend up no longer.
 " Arise, my sister, my spouse, my fair one, and come
 " away! Arise and sing, ye that dwell in everlasting
 " burnings!

“ burnings ! Arise and shine all ye for whom was reserved the blackness of darkness ; and with one united chorus of thanksgiving and praise resound the marvelous *benevolence* of divine wrath ! the amazing *virtue* of devouring fire ! the mysterious *sweetness* of bitter dregs ! the heart-dissolving efficacy of *consoling* misery ! and the *healing* nature of outer and everlasting destruction ! ” — to which such *half-hated, half-loved* souls, *half-weeping, half-rejoicing*, might sincerely reply “ unto him that loved us and cursed us ! “ ransomed us and lost us ! redeemed us and damned us ! discharged our debts and cast us into prison ! “ suffered for our sins, and tormented us for the same ! “ unto the fire that purged us, the blood that washed us, and the grace that *polished* us, and finished the work of restoration for us, be the glory and praise for ever ! ” Blessed doctrine ! thou art a reproach to him that first founded and formed thee ; thou art a disgrace to them that teach and propagate thee ; and thou wilt make *laughing stocks* to the damned of all them that trust thee !

Winch. Sir, you have stripped the doctrine of its beautiful robe of *soft-spun phraseology* and *logical ornaments* ; and I must confess, that in its *naked form*, it rather appears to a disadvantage, and is more likely to disgust than allure the beholder. — Were I thus to exhibit and preach it in public ! alas, Sir ! I should soon have empty pews, and hardly be able to prevail upon the door-keeper to hear it out.

Paul. I hope then you are convinced of the fallacy and absurdity of it.

Winch. No, by no means ! — I shall dress it up afresh, and labour harder than ever I have yet done, to make this branch of my creed appear in a more rational and harmonious light : were I to give up the *efficacy* of punishment, (mind that !) I give up all, and should lose sight of the restoration in a moment. — But lo ! how marvelously and beautifully things are coupled and linked together ! — Universal charity purposes to save all lapsed intelligences — Ay, but “ some are so sunk in sin as “ not to be reformed by any means in this life ; ” yet

that is no argument, they shall be saved notwithstanding; yea, for this very purpose hell torments are designed and calculated. Hence, in the cup of wrath which they must drink *without mixture*, there shall be such a medicinal purgative *infusion* as shall dissolve the hardness of their hearts, cleanse them from their filthiest sins, eradicate the strongest roots of bitterness, and prepare them for the grace of God to operate upon: *Ergo*, O, lovely gradation!—Then follows a final and universal restoration.

“ That punishment to a certain degree produces rage, but to a certain degree beyond produces submission; I can illustrate by the well-authenticated fact of a waggon-master-general, who was sentenced to receive five hundred lashes for abusing his power.”

Paul. Sir, I have nothing to do with your waggon-master—one plain assertion of sacred truth, of which a jot nor tittle shall ever fail, has a higher authority to demand our regard than ten thousand facts beside. That punishment to a certain degree produces rage, but to a certain degree beyond produces *blasphemy* and *hardness of heart*; I can illustrate by the well-authenticated fact of Rev. xvi. 9, 10, 11, 21. *And men were scorched with GREAT HEAT, and BLASPHEMED THE GOD OF HEAVEN—and they repented not to give him glory—and they GNAWED THEIR TONGUES FOR PAIN, and BLASPHEMED THE GOD OF HEAVEN, because of their pains and their sores, and repented not of their deeds—and there fell upon men, a GREAT HAIL out of heaven, (for upon the wicked he shall rain an horrible tempest! Psal. xi. 6.) and men BLASPHEMED GOD, because of the plague of the hail; for the plague thereof was EXCEEDING GREAT!*

What can be more decisive and satisfactory than these things? enough, I should think, to silence all your cavillations, if you have not wilfully shut your eyes against the light, and hardened your heart against conviction!—that the punishment of the damned is attended with no such salutary effects as you *seign* to believe, is evident, from the very nature of it; it would be a flat contradiction in terms if it was: punishment would be no longer punishment; cursing would be no longer

longer cursing; and wrath would be longer wrath; being designed simply for their *reformation*; but to be reformed is no punishment; and being the blessed means for bringing them to eternal felicity, it would, in fact, be *nick-naming* the thing to call it a punishment: in such a case, they might triumphantly adopt the language of inspiration, and say, *We are exceeding joyful in all our tribulations, knowing that they work for us a far more exceeding and eternal weight of glory.* But not to innumerate absurdities, let me just observe, that in the great (Bugbear) day of judgment, instead of a tremendous judge in flaming fire taking vengeance on them that know not God; we shall see one, who like a benevolent offended father, with pardons in the one hand, and a rod of correction in the other, shall say to the wicked, —“Get ye gone from my presence, ye hardened villains! ye shall not have the pardons till by and by! ye have behaved very bad! ye are very much sunk in sin!—While my saints return with me to Zion with songs of praise, ye shall go round the other way along with the devil and his angels; go ye vile rebels into --- refining fire prepared to prepare the unprepared for my grace farther to prepare you for glory prepared for you.”—*And these shall go away into life eternal one way, but the righteous into life eternal another way: some sooner, others later, but all at last!*

Winch. Nay Sir, I am astonished to hear you trifle with things of such solemnity and importance!

Paul. If there is any thing of a trifling nature in what I have said, or may say, you may thank yourself for it—According to your ridiculous notions, the most awful and sublime passages may be read in a stile better calculated to tickle the ears of the giddy jester, than in the least to satisfy the serious enquirer after truth. Such sentiments intruded upon Scripture sentences, make them appear fables and nonsense, greater than which cannot be devised: and thus it plainly appears, that *particular* Redemption is a truth, and *general purgatorial* Redemption, an absurdity, a delusion, and a lie.

Winch. : “ But what is there in the nature of things
 “ that forbids the idea of Christ’s dying for all ? Surely
 “ he might die for all, if he pleased. None could have
 “ been saved, unless he had shed his blood, and poured
 “ out his soul unto death, and he could die for all as
 “ easily as for a few. The Scriptures no where declare
 “ to the contrary: there is no passage that asserts, *he did*
 “ *not die for all*—after many challenges to produce one,
 “ none has been found.”

Paul. Alas, Sir, this mode of reasoning favours you nothing, but leaves you just where you was. That he could die for all as easily as for a few, (*if he pleased*) I readily grant, and by the same rule, I may likewise reason, and say,—“ Surely, he might save all from their sins *if he pleased*, (without casting them into hell). None could have been saved, unless he had put forth his Almighty power; and he could as easily put forth his power for all, as for a few, (for he is able to save to the uttermost). The Scriptures, no where declare to the contrary; there is no passage that asserts, *he is not able to save to the uttermost*!—I now challenge you to produce one, and shall give you till doomsday to find it.

But it did not *please him* to put forth his power for all, because it did not *please him* to die for all, but for the children of God, that were scattered abroad, John xi. 52. He gave himself a ransom for many;—for as many as were ordained to eternal life,—for a great number which no man can number—for God’s elect; and rose again for their justification.—They are saved from their sins;—grace makes them to differ from others;—they are enlightened while others are blinded;—they are saved by the washing of regeneration, while others are left in the common mass of original corruption; and Christ prays for them, and not for the world.

And will you reject the truth of particular Redemption, unless your whimsical fancy is gratified with the express phrase of words, *he did not die for all*?—Is it not sufficient for you, that he hath said, *I lay down my life for the sheep*? and will you have the insolence to add, “ Yea, Lord, for the goats also; it is all one to thee, thou canst as easily die for all as for a few.”

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And although you are told expressly that he took not on him the nature of angels, will you take upon you to assert, that he is their Redeemer notwithstanding?

Winch. Sir, I maintain it; and shall give you a reason for it:—In one of your Epistles we read, “Christ loved me, and gave himself for me;” if you had added, “*for me only,*” our hopes must have expired, and we should not have expected to find that he gave himself for the church. But as you, when speaking of yourself, have not excluded others, we are encouraged to search farther; and we find with pleasure, that Christ gave himself for others besides you, yea, for the whole church; we rejoice at this: but do not find the door shut yet; and therefore, we go on trembling, lest we should find ourselves excluded.*”

Paul. OURSELVES!—Well said sophist!—then you acknowledge OURSELVES, or *yourselves* to be a *distinct class* from the church of Christ! for once I would charitably hope you have spoke truth.—“*The whole church,*” you say,—a comprehensive phrase truly! In which the *whole* redeemed family of Heaven are included: of course, (according to your own words) OURSELVES must be a part of *the Devil’s great family*; and no part of the church of Christ.—Thus the whole of mankind are divided into two bodies, and may be properly distinguished by THE WHOLE CHURCH OF CHRIST; and, OURSELVES!

Winch. Sir, I beg to put that argument in my pocket again, nor shall I use it any more till it has undergone some small repair:—But I have still to urge, that, if all are not redeemed at last, you have told an untruth in saying, *Where sin abounded grace did much more abound* †; “The

* Gospel preached by the apostles, page 12.

† “Who, than the mere man profound

“Of learning, the deep-scienc’d carnal scribe,
“CHRIST’S Church in ev’ry age, has troubled more?
“Not the least grief of her try’d present day.
“But fly dispute distemp’ring long the world,
“If threatened torment shall for ever last!
“To which thy thought, *affirmative*, inclines.
“Safest for *man* such thought, and wisest too,

“Where

“ The words should be reversed, and it should be said,
 “ *sin hath abounded more than grace*; in that case there
 “ could be no comparison, far less could grace claim the
 “ superior sway.”

Paul. Sir, I perceive you are greatly afflicted with
 a bad memory, or something else. You said, just now,
 that some are so sunk in sin as not to be reformed by any
 means in this life (*not even by grace*) and that “ they
 “ must have punishment to prepare their hearts for
 “ grace to operate upon.”

Winch. Ay, I said so, but --- I said so --- but, I said
 so—

Paul. You seem not to know what you say; and here
 you allow that sin is stronger to damn, than grace is to
 save; and that grace cannot effect a change of their
 hearts till punishment prepares the way. Here then
indeed, the words should be reversed, to say, “ Sin hath
 abounded *more than grace*,” and in this case, there can
 be no comparison between them; far less, can grace
 claim the superior sway! But, far be it from me, even

- “ Where passions need their strongest curb of fear.
- “ The other dangerous, and too like *profane* :
- “ Seeking of God’s sharp threat to sheath the sting;
- “ And by bland artifice, and soft-spun-phraze
- “ A theft of complement would steal away
- “ Justice, that gem essential of his crown.
- “ Feigning it honour to his nature done,
- “ That *Grace* should *universally* redeem.
- “ First minted in that *pre-existent* forge
- “ Of *Plato*, and the crew of *Cabalists*!
- “ (Spacious I grant to purblind reason fair)
- “ Squared well to suit their fable of the soul,
- “ Tho’ her feign’d *tripartite* progressions laps’d;
- “ And many lapses must have many cures.
- “ Thus God *as just*, must cease; for God, *as good*!
- “ Bold mutilation of the Deity!
- “ That (worse than *Babel* insolence!) would build
- “ God’s *goodness* on the ruins of his *truth*,
- “ Accounting nought is *good* but what is *kind*;
- “ Not measuring it by wisdom’s line—and what
- “ Is *Justice* self but goodness modify’d?
- “ And punishment is *good* where sin is *ill*,
- “ Should *that* even endless be, while *this* exists.”

BROWN’S SUNDAY THOUGHTS.

to surmise that the *reign of Grace* is either your ambition or delight!—The total destruction of all grace and godliness; the utter contempt of every thing that looks like true virtue, the ruin of immortal souls, and the reign of sin and hell, are the very essence and effects of your doctrine, be your pretensions what they may, and your compliments to Grace ever so many.—But according to the Scriptures, if only one soul was to be saved from the power of sin and the damnation of hell, it might be said with the greatest propriety, “where sin abounded, grace did much *more* abound.” More I say from the Divine nature of it, where it is bestowed, than in the fancied extent of it to apostates from whom God righteously withholds it.

Winch. I shall not be damned for believing; that is one comfort: for it is he that believeth *not* that shall be damned; and I shall still believe the blessed doctrine after all you have said, or can say against it.—I could defend it against the charge of leading to licentiousness—I could make it appear to be a doctrine according to godliness, and I could say many fine smooth things in its favour, but your want of meekness and charity constrains me to forbear.

Paul. I have fought with beasts at Ephesus, with a probability and hope of conquest; for, says James, *every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of men*; and by the grace of God, many of the brutal Ephesians were not only tamed into men, but converted into a church of Christians and saints. But an assemblage of the dispositions of all these into *one* beast, must be a beast indeed! almost an Hydra: and I am afraid, that with all your pretended zeal for the extent of the Gospel, your extraordinary love for your fellow creatures, your peculiar interpretation of the Scriptures, and *feigned* openness to conviction, you rather, like the fowls of the air (*or wicked ones*), catch away the good seed already sown; and under specious pretences, sow tares to choak its growth. Like the crocodile you weep over the souls, your system is calculated to destroy; like the serpent full of twittings and turnings, you evade the force of truth; and

and resist it with all the obstinacy of a senseless hog: such a beast, I say, is a beast indeed!—In every point of view, your doctrine is ridiculous, unscriptural, and pernicious; while it feigns to exalt the love of God and salvation of Christ, it depreciates and sets them at nought. So far as believed, it has the inevitable tendency to lessen the gratitude of his people, and rob him of their adoration and praises. Behold! (says the apostle John) What manner of love the Father hath bestowed upon us, that we should be called the Sons of God.—*Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? WE are of God, and the whole world lieth in wickedness.* A heart-felt sense of such unmerited peculiar favour will produce the highest degree of gratitude and praise, because they see themselves to be by nature and practice, *the children of wrath, even as others, equally sunk in sin with the vilest, and plucked as brands from the burning; and hence they cry out, with astonishment and admiration! How is it Lord? To which, with all the insolence of feigned meekness, you would even dare to answer; “It is, because they are not so sunk in sin as others; because, their sins are little, “or not so large as others, and because they are more “pious, pure, and pliable than others.” And not at all to the good pleasure and discriminating Grace of the Sovereign Lord of Heaven and earth; and thus, instead of humility, you teach pride; and instead of praising, you teach boasting; which God hath eternally excluded from every saved sinner.—Rom. iii. 27.*

But be assured, that for all these things God will bring you to judgment; as you are now teaching a doctrine for which you have neither precept nor precedent; in Scripture, you may expect to hear it then demanded of you, *who hath required these things at your hand?* Nor can you expect to be ranked among the more honourable class of self-deceivers, many of whom shall have the boldness to step forth and say, *Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils?* &c. for your doctrine is not in the very nature of things, calculated to cast out devils; but to secure them in their quiet habitations, and increase their

their numbers. It is in every sense, a flat contradiction to all true religion, virtue, and good order. It has no place in Revelation; no sanction from Heaven; adds no joy to saints; produces no good in sinners; and receives no credit, nor begets any faith amongst the damned; and while thus *hiding your talent in the earth*, you come under the denomination, and are exposed to the curse of THE UNPROFITABLE SERVANT, Matth. xxv. 25—30. May you see your danger before it be too late; and flee from the wrath that is to come! yet, a little while, and the judgment shall be set; the books opened, and the dead judged; every doctrine of human invention shall then undergo the strictest scrutiny, and every troubler of Israel shall receive a just recompence of reward; and you shall then know, that it is a fearful thing to trifle and traffic with immortal souls.—*For what will it profit a man if he should gain the whole world, and LOSE HIS OWN SOUL**? Because, there is wrath: beware, lest he take thee away with his stroke: then A GREAT RANSOM CANNOT DELIVER THEE. He that being often reprov'd hardeneth his neck, shall be destroyed suddenly WITHOUT REMEDY. For the Redemption of their soul is precious, and IT CEASETH FOR EVER. Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning: he shall go to the generation of his Fathers, THEY SHALL NEVER SEE THE LIGHT! Psalm xlix. 8—19.

Winch. Farewell!—A more convenient season I will wait upon you.

* According to Mr. W——'s doctrine, the souls of the damned can neither be *lost* nor *mis-laid*, but carefully kept through the process of refining fire to eternal salvation. But which of the two shall we believe? (if it is not an irreverent question) Him in whose lips there was no guile, or him in whose lips there seems to be nothing but guile!—The answer is ready to every one who knows his Bible, "Let God be true, and every man a liar."

END OF DIALOGUE I.

DIA.

DIALOGUE II.

BETWEEN AN UNIVERSALIST AND SATAN.

Universalist,

NEVERTHELESS*, the foundation of *our doctrine* standeth sure, having this seal, *Universal Charity knoweth that they are all her own.*

Satan. A brave foundation truly! All hell shouted for joy when it was first laid; and well they might, as it forms such a beautiful and striking contrast to the oracles of truth! 2 Tim. ii. 19. John x. 27. I have built upon this foundation with incredible success; and my present prospects, through your vigilance and industry, are the most flattering.—To suppress the Gospel entirely, or hinder its progress among men, occupies all my thoughts and talents; and as the time allotted me is but very short, Rev. xii. 12. you may be sure I make the most of it.

My devices to secure souls are many and various.—Where the Gospel never comes, my labour is easy, and I can make *beasts* of men with very little trouble. But where the things of *futurity* are brought to light, and the machinations of my kingdom made known, I have more to do than I can well manage. Some I persuade not to give the doctrine so much as a bare hearing; there I keep the house *in peace*: others who are more hardened in my service I can trust in the open field of battle, then

* This Dialogue, perhaps, will appear to begin and end *abruptly*, unless it be remembered, that where two acquaintances are always together, the formality of meeting and parting are excluded.

there

there is *confusion* and an *uproar*, Acts xix. 23—41. though often attended with considerable loss to me. And happily many are well satisfied with just an outside prospect, and an outside appearance; *they are wise in their own eyes, and prudent in their own sight*; they go round Zion, and view her bulwarks; but never get within the fortress. They abound in *prayers, rites, forms, fasts, tithes, sacraments, and charities*.—They are *sinless, graceless, harmless, and useless*.—They go to heaven their own way, and come to hell, as we say, in a mistake.—And there is another description of men with whom I am well pleased, nor are we likely ever to disagree—you may call them *Antinomians*, if you please; but I am no sectarian: I love all sects, and these especially, for many reasons: they have much *to say of Jesus*, but they do nothing for him; they boast of him as their *head*, but count me more worthy of their service; they change their *notions*, but not their *actions*; they reject the law as a rule, the Gospel as a law, and Christ as a King. Brave soldiers! They attempt to steal a *pardon* from his death, but desire no *pat-tern* from his life. Under the mask of religion, they wallow in the mire of corruption. They wear a Gospel livery to do my drudgery, and triumph in the liberty of being under my slavery!—Thus they learn what they call the *theory*, and laugh at the practice;—cry up *elect-ing love*, and deny its influence;—boast of the Redeemer's righteousness with as little piety as their *Father*;—maintain with a most burning zeal the perseverance of the saints; and come to hell at last, with a *rich orthodox creed*.

But, of all the foundations I ever laid; of all the systems I ever formed, none does me so much credit, none gains me so much applause among devils, and is attended with so much success, in bringing crowds to hell, as universal charity.

Univ. Ay! Say you so? Pray tell me how!

Satan. Blessed doctrine! It is just adapted for that very purpose, as I shall presently shew you, that you may act accordingly; and be assured, that in this particular, your labour is not in vain.

D

Univ.

Univ. You know I have endeavoured to make it appear otherwise in *the Dialogues*; I have there urged, that the doctrine has a direct tendency to produce gratitude, submission, and reformation, &c.; and illustrated the same by observing, that “if those who believe that God loves them in particular, find that consideration the strongest obligation on them to love him again, and obey his will; by the same rule, if all the individuals of the human race were to believe that God loved each of them, would not the same cause produce the same effect?”

Satan. True, child; you reason as well as can be expected, considering you are yet but young in the ways of error. I shall just make an observation or two on the argument, and then proceed to state briefly the real tendencies of the doctrine; and as we are all alone, let us speak our sentiments without reserve.

“If those, you say, who believe that God loves them in particular, find that consideration the strongest obligation to love him again,” &c.—Here observe, it is not a bare belief in the peculiar love of God that produces love to him again; for many believe *that* without any foundation, and consequently without any good effects. Were it even true, that God loves all mankind without exception; and had they even the authority of revelation, and an angel from heaven, to encourage their faith in the fact; nay, should God himself, by an audible voice, declare it to their outward ears, it would produce no gracious effects, unless the Spirit of love communicates the truth of it to their hearts. For although the love of God, simply considered, is the first cause of all love to him again, the effective cause can only take place from the revelation of that love in the person of Christ, and the communication of it by the Spirit of Grace. Hence a good reason why those who believe that God loves them in particular, find that consideration the strongest obligation on them to love him again, and obey his will; not *merely* because they believe that God loves them in particular, but because *the love of God is shed abroad in their hearts by the Holy Ghost, which is given unto them.* So that their faith having

truth

truth for its foundation, and the *Spirit's* agency for its first existence and continual support; no wonder, I say, if they find *these* considerations the strongest obligations to love him again, and obey his will. And now, *by the same rule*, "if all the individuals of the human race were "to believe" from the *same causes*, viz. the love of God as the *primary* cause, and the Spirit's operating Grace as the *secondary* cause; both causes thus conjoined, would most assuredly produce the *same effects*.—But these things you are unacquainted with; neither is it pleasing to your Father to dwell upon them. I only mention them for the sake of elucidating the subject, and to put you on your guard for the future, that, in defending the tendencies of universal charity, it may not lose, through the unguarded, but well-meant argument of its friends.

But the real tendencies of the doctrine are obvious; in stating of which, I shall first make another remark on the latter part of your argument. "If all the individuals "of the whole human race were to believe that God "loved each of them," &c.—Observe, child, there is no necessity for an *if* here, "*If* all were to believe;" for this they do already believe, whatever they reject beside; for this faith, I say, they earnestly contend against scripture, reason, and conscience. Man is *born* and *bred* an *Universalist*; and indeed this is one of the very first articles of his *carnal creed*, viz. That God *loves* him, and *cannot hate him*; and this faith may be properly called *Universal Faith*, from the extent and spread of it, wherever any thing like true religion comes. This is the faith I wish to establish, in opposition to that which is of the *operation of the Spirit of God*, commonly called, *The faith of God's elect*; and this faith supplies the deficiency of their not being *chosen to be holy—predestinated to be conformed to the image of God's Son—elect through sanctification of the Spirit, and sprinkling of the blood of Christ—and chosen to the belief of the truth*. For the lack of which annexed blessings, in the objects of universal charity, you will hear great outcries against the doctrine. Much will be said of its being *absurd, ridiculous*, &c. but observe, this is owing in a great measure to the manner in which it has been hitherto generally taught, viz.

without the glorious *supplement* of an UNIVERSAL RESTORATION! O! horrid neglect! O! absurd preachers! May you never follow their example! For indeed they have got no more than the bare name of the thing, and not even that, strictly speaking, since they allow that a great number of *Charity's* children shall be *eternally left*. This cannot, in the nature of things, be called universal *charity*—universal *nonsense* is too good a name for it! However, they have had their use, and I would not discourage them: they have confirmed many in their first faith, and brought the delusion to great perfection, as many in hell can witness.

But leaving them to their own difficulties, you have a fair field before you. Universal charity, and the universal restoration *together*, make a complete harmonious system; and all the objections that can be brought against the former, you can easily obviate with the assistance of the latter; and your elder brother at *Rome* will be of considerable service to you: should you stand in need of *sanc-tification* for them, you can borrow his *purgatory*, and be sure you quote plenty of scripture. But these things you are already acquainted with. Get the doctrine established, and all will be well. But again let me observe,

Man is born a corrupt creature—they that deny it only shew themselves most corrupt. *The lust of the flesh, the lust of the eye, and pride of life*, are all their pursuit, ambition, and delight. Rob them of these, and you rob them of all; give them these, and they desire no more: their only wish is, that they may keep them; and their only fear is, *lest* they should lose them, and the consequences that may follow.—But now, says *Universal Charity*, while her words drop as a *honey-comb*, and her mouth is *smoother than oil*, “ye are all my children, *dearly beloved*; your sins are all atoned for; your debts are all discharged; and ye are”—just where they were, until the *Universal Restoration* appear as the other half, and the other mouth of *Universal Charity*; or until a hero like yourself step forth to *con-*
tinue

tinue and affirm what cowards are afraid to utter, viz.
 " Although ye are all *in the way to hell*, ye shall find it
 " *the sure and certain road to heaven*; Universal Charity
 " shall lose none of her children; God cannot lose *the*
 " *purchase of his blood*; it is impossible! for who can be
 " excluded, if his love is *universal*? Who shall suffer
 " *eternal damnation*, if his death be boundless? Who
 " can cheat Infinite Wisdom? or who can grapple with
 " Almighty Power? *Ye shall not surely die*.—Fear not, my
 " *numerous flock*! it is your Father's good pleasure to
 " promise you the kingdom. Ye shall not suffer the
 " vengeance of *eternal unquenchable fire*—it shall be
 " *quenched*; it shall go out. Ye shall not be DESTROY-
 " ED WITHOUT REMEDY; it is a lie! Ye shall not
 " LOSE YOUR OWN SOULS, Mark viii. 36. It is a
 " notorious falsehood; for ye shall all be restored at last,
 " and none shall be missing."

" Thus God as *just* shall cease, for God as *good*."

And this is the real language of Universal Charity when suffered to speak. Blessed doctrine! It is a joyful sound to the man who is at ease in his possessions—to the man whose heart is enmity against God and holiness, and fears nothing but his eternal vengeance. It is like Syren music, and is calculated to lull a slumbering audience into a profound sleep. O! that it were but universally believed, my labour, comparatively speaking, would be an amusement to me!

Univ. Your remarks are just and rational; and the inferences you draw, I confess, are natural. But upon the supposition that the doctrine is really true (for upon this ground we must go) would the belief of it *then* be productive of bad effects? For instance, (as I have argued in *the Dialogues*) " what should we think of a wo-
 " man who should leave her husband, and do all in her
 " power against him, and should be able to give no bet-
 " ter reason for it than the following: My husband
 " loves me, and I know it, and he has always loved
 " me, and always will; therefore I am determined to
 " hate, ridicule, and condemn him, and have left him
 " for this very cause, and shall never love him any

“more!” What think you of this *beautiful* metaphor?—Is not this argument conclusive?

Satan. It may pass with some; but it is very defective. And to clear it up, and defend it as it requires, which you must do if objected to, leads you into a train of difficulties. For, observe, although the metaphor is excellent in its place, and emphatically expressive of the things for which it is chosen in scripture, Eph. v. 22—33. yet here it rather confounds than illustrates the subject, being too gross to escape detection. Consider the *subjects* of the metaphor, A HUSBAND AND WIFE! But where is there such a comparison drawn between God and the *wicked*? Or what ground have they to conclude that God stands so nearly related to *them*? especially when we consider, the vast multitudes who are now under his devouring wrath; that *his soul hateth the wicked*, Psal. xi. 5. That they are *made for the day of evil*—that *he is angry with them every day*—that they are *under his curse*—*under the law*—and shall shortly be *under his feet*. It will not do; I say it will not do, to speak of them under the endearing metaphor of *The beloved Wife*, of a *loving and affectionate Husband*. It is too palpable.

Besides, in this case, we must hold the *marriage-union* in as general a point of view, as the *charity* which makes it. And here a strange scene opens before us!—Your aged Father, and all his great family must become the *spouse of Christ*; and what fellowship should we have *trou* you? I wot none at all! But, according to the very idea of *Universal Charity*, we are all included in the number, and it cannot be otherwise; nay, if there was but one *devil* excluded, it would be *partial* charity, and not *universal*; because you know, the very first principle upon which *Universal Charity* is founded, is, that God, in his nature and perfections, is essentially and completely *love*, and cannot therefore hate any of his creatures. But again observe,

The tendencies of the doctrine cannot be defended from such an argument as this; to illustrate which, let me ask you a plain question: Are the *imagined* good tendencies of it as universal as the thing itself?

Univ. I am at a loss to answer you, having never heard such a question proposed before. Pray resolve it for me yourself.

Satan. Unless you can prove the tendencies of the Universal Restoration to be *universally good*, you had much better hold your tongue about tendencies altogether; for perhaps some vile enemy to the *blessed doctrine* may object, and say, Why mention such a doctrine, unless you can point out its good tendencies? Or, why talk of its good tendencies in some, if not in *all* the objects of Universal Charity? Is the *devil* become holy? (mind that!) Has he ceased to go about as a roaring lion seeking whom he may devour—to molest the Church of God?—to draw men into sin, and drown their souls in perdition?—Be assured these questions will be put to you; and you must be prepared to give them a serious consideration, and a sober answer. Now observe, my child, for I wish to make you a complete *trickster* in the famous art of Universal Charity.

If the general restoration was really a truth, I myself would believe it. Nay, if it was the revealed will of God that all should be restored, why in the name of wonder should *devils* be excluded from the belief of it? Such a revelation would be absurd to the highest degree, was it not for the very purpose of *being believed!* and that it is not believed by me or any in hell, I need not stay to prove; for faith, you know, without works, is dead.

Univ. I see your drift, Father; and to cast more light on the subject, let me just observe, that as all are not to be restored at the same period of time, for that would be to impeach the justice of God; were the sinners under the *Gospel dispensation* to be restored so soon as those who perished in the *old world*: Herod so soon as *Pharaoh*; Judas so soon as *Cain*, &c. But according to the magnitude and aggravation of their *sins*, some sooner and others later: So that your continuing in sin and rebellion, accumulates you fresh degrees of guilt and wrath; and of course must procrastinate your restoration to a most distant period, and leave you to be the very *last* sufferer in hell; which, if you really believed, would constrain you almost

most to be virtuous, in order that you might have a speedy deliverance.

Satan. Doubtless, it would be a mortifying thought to me, being THE PRINCE OF DARKNESS, THE ANGEL OF THE BOTTOMLESS PIT, to know that I should be the last in such a *gaol delivery*. Setting *torment* aside, my *pride* and *ambition* is such, that I could not bear the disgrace of it; I should be provoked almost to turn *Metbodist* in order to support my dignity. But I believe no such restoration will ever take place, therefore I am satisfied. I have no desire to be in Heaven; that would only be changing the hot, for the *hottest* hell. "Farthest from him is best." Says the poet,

"Better to reign in hell than serve in heaven.
 "The mind is its own place, and in itself
 "Can make a heav'n of hell, a hell of heav'n.
 "Hell is my heav'n while earthly guests come in,
 "And earth's my hell, when men depart from sin."

Univ. I perceive the metaphor of *husband* and *wife* rather darkens than brightens the defence of tendencies; I shall therefore leave it out for the future.

But what think you of the *manœuvre* from Paradise Lost and Paradise Regained, viz. The general estimation in which the former is held, being a subject congenial to the dispositions of fallen creatures—and the general aversion shewn to the latter, being looked upon as a *falling off* of the poet, a *cold dull story*, &c. though by the consideration of its importance, as much transcending the former, as *heaven* doth *destruction*. Is not this a sufficient apology for the cool reception which the Universal Restoration meets with among men, owing to the *sourness* and *selfishness* of their tempers?

Satan. This is worse than all the rest of your arguments; for it is well known the restoration doctrine, if masterly defended, will never meet with opposition, or a cool reception from any, but those who stand in no need of it; and there you must expect it. But why mention the name of *Milton* at all, you stupid sot? I am out of all patience with you!

Univ. Nay, what harm can it do?

Satan.

Satan. What harm can it do!—nothing but harm! He was an utter enemy to the blessed doctrine; and I can't bear to hear his name mentioned.

Univ. In *Paradise Lost* it may appear so from some of his gloomy ideas; such as

Regions of sorrow, doleful shades; where peace
And rest can never dwell; hope never comes,
But torture without end still urges——

But not so in his *Paradise*, *Regain'd*, I hope.

Satan. Worse I tell you! ten times worse!—Had he befriended our doctrine, *there* he had the best opportunity of shewing it. But, on the contrary, O how it galls me when I think of the passage! Book I. line 413, where speaking of your father, he says,

————— now depos'd,
Ejected, emptied, gaz'd, unpitied, shunn'd,
A spectacle of ruin, or of scorn
To all the hosts of heav'n: the happy place
Imparts to thee no happiness, no joy;
Rather inflames thy torment, representing
Lost bliss no more communicable!

No more communicable! do you mind that!—Be careful what Authors you meddle with for the future, lest they do us more harm than good.

Univ. Experience makes fools wise, says the old proverb; and I hope in that school to pick up a little instruction.

Satan. I am glad to find you so tractable, and open to conviction. And seeing that these things are so, my only advice to you is, to say nothing about tendencies at all; leave them out entirely; and lay all the blame on those who are so hardy as to do evil that good may come. And thus your defence of the tendencies of Universal Charity will greatly resemble the scriptural defence of the tendencies of *peculiar love*.

And now what remains but that you be obstinately zealous to maintain the doctrine through evil and good report; preach it to every creature wherever you go; he that believeth it shall be restored; and he that believeth it not, but despiseth it, and treateth it with contempt, shall likewise be restored. Comfort ye, comfort ye *my people*;

people; speak ye comfortably to *my children*, and say unto them, *your warfare* is accomplished, your iniquities shall be pardoned; lift up your heads, for the day of your *restoration draweth near*.—In case of an opposition from those who are bigotted to primitive Christianity, cry out incessantly for the spirit of *meekness, candour, and love*. And in case of an opposition from *all quarters*, endeavour to persuade them, that they are *all in the right*; and wrong in nothing so much as in thinking that they differ one from another; or that truth and error is not one and the same thing. You know how to word it; above all things study *subtlety*, which will enable you to refute all their arguments, and evade all their reasonings. It is almost time for us to be at Glasshouse-yard; prepare to play your part, and I shall collect the people together as fast as possible.—But here comes an old trusty servant of mine, to have a little discourse with you. He was a Deist formerly, but since hearing of your doctrine, is become a zealous Christian. Poor wretch, he has read your dialogues and other writings till his eyes are sore; he believes all to be true, and his conscience is gone to rest.—*Prophecy smoothes things unto him.*

Univ. I know him perfectly.

[*To be continued.*]

END OF DIALOGUE II.

DIALOGUE

DIALOGUE III.

BETWEEN AN UNIVERSALIST AND A DEIST.

Deist.

REVEREND, Sir, I am happy to see you !

Univ. What ! my brother !—I am quite revived to see you ! The most welcome visitor of any in all the wide circle of my acquaintance.

Deist. Your engaging company and instructive conversation forbid me to lengthen the intervals between our visits.

Univ. Mutual friendship is the strongest bond of society ; and thus we cordially agree ; for I am equally delighted with your good sense and good breeding.—How fares it with your *mind* ? You seem to wear a countenance, that indicates tranquillity and peace within.

Deist. I am happily delivered from the dreadful malady of a guilty, tormented conscience ; I enjoy the comforts of a converted state, and live now in the prospect of a blissful immortality ; all which I attribute entirely to your *charming* and *sublime* Dialogues.

Univ. I thank you for the complement ; and am extremely happy if they have been of any service to you.

Deist. *Charming*, did I say ? Alas ! words are too weak, and language too faint, to express my views of their worth and usefulness ! They are valuable above all encomiums, and rich, surpassing all praise : nor do I fear any thing now but that I shall break my constitution, and die before my time in the perusal of them ; all my spare hours, day and night, for the present, being wholly devoted to that purpose—such is my zeal to be fully established in the *universal faith*.

Univ.

Univ. I commend your zeal, but must reprove you for carrying it to such an immoderate length.

Deist. Nay, Reverend Sir, consider my past prejudices against revelation in general—the system of Christianity in particular—the contempt in which I held its blessed Author—the guilt and terror of conscience arising therefrom, which I then artfully concealed—the anxiety of mind under which I have laboured ever since I saw the blessed doctrine announced in the *Daily Advertiser* and *Hand Bills*, giving notice of its glorious entrance amongst us. Consider these things, I say, and my impatience to know the true state of the matter needs but little apology.

Univ. True, my friend, true. And pray what is the real result of your now unprejudiced enquiry into the Christian religion?

Deist. You mean the *Universal Restoration*, do'nt you, Sir?

Univ. Ay, ay, 'tis all one, Christianity would be nothing without it.

Deist. O, Sir! I cannot express the pleasure it affords me. Methinks I am half restored already! “Had I been acquainted with your system thirty years ago, I should have been a zealous Christian, and as great a friend to Revelation as I have been an enemy*.”—But pray, kind Sir, if I may be allowed the liberty, where, in the name of wonder, has the doctrine been these almost eighteen centuries, that I should hardly ever hear a syllable of it till now?—There seems to have been a

* This saying is quoted by Mr. W——, in his *Dialogues*, page 150, as a specimen of the good sense of a very sensible Deist, whom he had sometimes seen—more sensible perhaps than the man who thinks him so—especially, if by a zealous Christian, he only meant a zealous Universalist: otherwise, indeed, it is neither good sense or sound divinity; for an Universalist he is by birth the seeds of the doctrine among other noxious weeds being sown in his corrupt heart; and with a little of Mr. W——’s benevolent cultivation, may soon be brought to maturity. But a Christian, a zealous Christian, can neither the sensible Deist, nor his sensible teacher be, were they even to hear the Gospel preached (which is a thing very different from the *Universal Restoration*) and that to eternity; unless Christ, who hath mercy on whom he will have mercy, and quickeneth whom he will; is mercifully pleased to make them Christians.

Restoration of the very *Restoration* itself lately, has there not?

Univ. "I am happy in finding some who have in all ages witnessed this good confession; the present is not without them. But because a corrupt and degenerate Church has made a wrong use of this matter, is there not a proper use thereof? Considering how she has corrupted most of the other truths of the Gospel, it is rather a presumptive argument that this is a truth of it, though strangely perverted by her†."

Deist. You reason manfully. O vile strumpet! she deserves to have her name blotted out of the book of *Universal Charity*, for perverting or opposing her last and only remedy.

Univ. "Though the belief of this truth would certainly be a great means of uniting all together, yet—"

Deist. What! be a means of uniting the *degenerate Church* and us together! Reverend Sir, I hope not!

Univ. "Yet do all seem to oppose it with great violence, and especially those, who, under a cloak of religion, are full of malice, and guilty of every species of wickedness."

Deist. O! infernal monsters! I cannot bear the thoughts of being united to them. My heart burns with rage against them, especially the degenerate Church in this country, so famous, or rather infamous, for her attachment to the old system of *Orthodoxy and free grace*—so much *rhapsody, mystery, and perplexity*, about the *Sure Foundation—the New birth—Justification by faith—Sanctification by the Spirit*, and I know not what, that I always lost myself in the search, and thought I should have lost my senses at last. From all which, happily, your charming *Dialogues* are thoroughly purged; and thus they recommend themselves at once to our *reason and benevolence*.

† If by a corrupt and degenerate Church Mr. W—— intends that of which his brother at Rome is the head, he should have remembered (if ever he had read) the exhortation of Math. vii. 3, 4, and 5; for it ill becomes one heretic to quarrel with another, Rom. ii. 1. or error to scandalize falsehood!

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But,

But, kind Sir, I would beg just to make a single observation here. You'll excuse the freedom; perhaps it may be of service to you, in case of an opposition to the doctrine from any of the said *degenerate party*. I perceive in several places of your Dialogues, and other writings—yea, in almost every Sermon you preach, that you are continually crying out (as if in danger of your life) for the spirit of *Moses* and *Christ*, of *Meekness* and *Love*. Far be it from us to suspect the least degeneracy in *Moses* or *Christ* in their meekness and love; but can a *corrupt* fountain send forth *pure streams*? Can a church so *degenerate*, or those “Who are full of malice and guilty of every species of wickedness,” be possessed of such heavenly dispositions? Better therefore set them all at defiance, nor court their smiles, nor fear their frowns.

Univ. Right, right, my friend, if I could argue upon their principles! But were she and they as corrupt as *corruption* itself, and degenerate as hell; alas! I must say to *corruption*, thou art my sister, and to *degeneracy*, thou art my kinswoman. Universal Charity will have it so, and we must be silent. I am sorry you have discovered that *deception*.

Diist. I have done—I see through it—be on your guard for the future—Heavens forbid that ever I should oppose the blessed doctrine, as I see no other way for us to escape the damnation of hell; and yet I am almost in a rage to think that the Universal Restoration secures their felicity as well as ours. Nor am I able to give a plausible reason how or why such diabolical wretches, full of malice, and guilty of every species of wickedness, should oppose the Universal Restoration; why they should oppose the dying of their gnawing worm!—the quenching of tormenting fire!—the breaking off their chains!—and the opening of their prison door, a final conclusion of all their misery!—O mysterious madmen!—yet I know it must be so, or a man of your vast learning and piety would not have said so.

Univ. You do me great honour, while at the same time you display much good sense and tractability in receiving implicitly the instructions of your guide.—You seem to entertain favourable thoughts of the doctrine,
even

even where it is a little *hard* and *knotted*, and I doubt not, but you receive great benefit from it.

Deist. O! my kind instructor, my views of it are the most favourable; the benefits I derive from it are innumerable; and all the objections that can be brought against it, are as silly as they are solvable. I may say of it in fine; it is a *Universal Restoration*: old things are passed away, and all things are become new; a new Deity, full of compassion; a new Jesus, of boundless salvation; a new Bible, adorned with the restoration; a new Church, and none excluded the Congregation. In a word, I am astonished at the scene you have thrown open before me!

Revelation, as it appears to favour the *restoration*, hath entirely conquered my prejudices, and shares as much of my esteem as either *Hume*, *Bolingbroke*, or *Shaftesbury*. But before I heard of your doctrine, the remembrance of it was bitter, and the very mentioning of it was frequently a terror to me: for although I treated it with ridicule and contempt before men, yet in the moments of cool reflection, which at times I could not avoid, I smarted for my folly; and some of its most sublime and fearful passages, would often gain the ascendancy of every other thought, and demand, with all their Divine Authority, the attention of my guilty mind, the Royal Psalmist in particular:—*Hear this all ye people: give ear all ye inhabitants of the world, both low and high, rich and poor together. The redemption of their soul is precious, and it ceaseth FOR EVER; like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; he shall go to the generation of his fathers: THEY SHALL NEVER SEE THE LIGHT.*

Univ. “I render the words *gnad natzah*, ‘until subdued and overcome; they shall not see the light.’ “Or, until the age, or a certain period, they shall not “see the light*.”—And so, by getting rid of the horror which is in this *last clause*, the whole connection becomes familiar.

Deist. O, Sir! you are a charming translator; and this is a striking sample of your wonderful abilities!

* Dialogues, page 101.

you have rendered this as well as many other frightful passages, fit for the perusal of the most refined taste and tender feelings. I hope soon to see the whole Bible undergo a thorough repair from your *masterly* pen. But would you believe, that this same passage used to terrify me to distraction, till I was almost provoked to cry to Heaven for mercy, in the name of Christ? and only since the application of your doctrine, (like a plaster well adapted for a dreadful sore) can I boast of a quiet conscience; and now my views are changed, my fears removed, and my mind serenely established in the faith of Universal Charity.

Univ. Happy news! so that you are now perfectly reconciled to the system of Christianity, as set forth in my Dialogues; you believe the inspiration of the Scriptures, and clearly see the doctrine of the Restoration revealed, and taught therein.

Deist. I am thoroughly reconciled to Christianity on your principles, and on no other: but I must freely confess to you as a friend, that I have still something of a lurking prejudice, against almost all the inspired penmen, and can hardly bear to hear their names mentioned; but as they are represented to be advocates for the *Restoration*; there is not one chapter in the Bible I should like to read, without your *notes, criticisms, or remarks*. For, only last night, from seeing in the Dialogues a reference to the 21st of Rev. and 3, I attempted to read the whole chapter; but before I got half through, I thought my faith in the blessed doctrine would have suffered shipwreck—I threw it away in a violent passion—Betook myself to the Dialogues; and indeed it was some time before I got the disordered tackling of my faith to rights again.—Rev. Sir, I hope you approve of this method.

Univ. Doubtless, every precaution to prevent a wavering faith is laudable; besides, I have given you the example myself in this particular; for you seldom or never see me take a whole connection together, far less a whole chapter. But the best method I can devise, is this: where whole connections seem to favour our opponents more than ourselves, take a little *scrap* out of each

each of them; then collect them all together, and make one connected chapter of the *scraps*, and so have chapters of our own making, they will still be the Scriptures, and we can read *them* through and through, as often as we please.

Deist. A fine plan indeed! but what think you occurred to my mind, when I found my faith a-going?

Univ. Nay, I cannot tell.

Deist. To draw up a Creed that moment; and being firmly persuaded that your Dialogues were strictly Orthodox, and Scriptural, to make them the source of its articles, which I did, and have here brought it for your inspection, or any alteration you may think necessary—I have entitled it

THE UNIVERSALIST'S CREED.

I believe in God the Father Almighty, Maker of Heaven and Earth, as one full of *goodness, mercy, kindness, clemency, benevolence, and universal charity*; and in Jesus Christ our Lord, as “the great attracting loadstone, that shall finally draw all things to himself;” and in the Holy Ghost, as the *polisher* of souls, after the *furnace below* hath thoroughly *purged* them from their *tin and dross*.

I believe in the non-entity of *Divine Justice*; that it is clean gone for ever, that universal charity swallowed it up at a mouthful, and there is an end of it.

I believe that the torments of Hell are not intended to display the wrath, but the love of God—that they are not a curse, but a blessing—not a punishment, but a loving chastisement—not to destroy, but to reform the rebellious rogues, and bring them back to their former allegiance.

I believe, that a new translation of the Bible is very much desired by many, and that the Rev. Mr. Winchester would like to have a hand in it; and that he is, on many accounts, the wonder of the present day.

I believe, that many passages of Scripture must not absolutely be believed: for,

I believe, that the word *eternal*, as annexed to *punishment*, does not signify *eternal*—nor *punishment*, as annexed

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to *eternal—punishment*—nor does the word *unquenchable*, as annexed to Hell-fire, signify *unquenchable*—That the phrase, *shall not*, &c. in Matth. xii. 31. does not signify *shall not*—nor *hath not*, in Mark iii. 28. *hath not*, and that the word *impossible* in Heb. vi. 4. does not in any sense whatever signify *impossible*, &c. &c. &c.

I believe, that God hath an elect people, for whom Christ died in particular, that he might redeem them from all iniquity, and so purify to himself a peculiar people, zealous of good works; that they, although many of them the very vilest and chiefest of sinners, shall be saved, and sanctified in this life; while the other part of his elect, (for they are *all* elected some how or other) although many of them strictly moral, and of pious deportment, must be cast into hell, and so go to Heaven by the long road of Restoration.—N. B. I likewise believe, that this is a great mystery which must not be critically pryed into. Yea, without controversy, it is a great mystery! and hence, although grace may be said to abound *much more* than sin in some, sin abounds *much more* than grace in others; for,

I believe, “that some are so sunk in sin, as not to be reformed by any means in this life;” so sunk, as even to defy the power of grace to save them, or the Almighty Spirit, to convert them. And thus

I believe, that the Lake of Fire and Brimstone, Rev. xx. 10. is more efficacious for that purpose, than the Laver of Regeneration; Tit. iii. 5. that what the latter could not do in that, it was weak through the malignancy of their sins, the former shall effect with great ease: for,

I believe, that the most tremendous degrees of God's wrath, and the most excruciating sufferings of the damned, are in their very nature calculated to produce *submission, reformation, love, peace, joy, &c. &c. &c.* that the Popish doctrine of *purgatory* is not so bad as generally represented—that *this* is a glorious *improvement* of it! A complete *supplement* unto it, and that all *would fall to the ground* without it.

I believe, that “*particular* Redemption is the darkness and eclipse of the Church of Christ. But that
“ the

“ the Universal Restoration of all lapsed intelligences
 “ is the Sun of Righteousness, shining in his full
 “ strength.”—Yet I believe that they are *both* Scripture
 truths—quite *consistent* with each other—yea, that they
 are just as harmonious as an *eclipse* of the sun is with the
 sun *shining in his full strength*.

I believe that it is the *secret* purpose of God to restore
 all fallen intelligences ;—that Mr. Winchester, a man of
wonderful penetration, has found out the *secret* ; and being
 possessed of universal benevolence, has discovered it for
 the good of the public !

I believe that *Judas* is not THE SON OF PERDITION,
 (John xvii. 12.) nor never was ;—that they are all
 liars, who say so ; for he is a *Son of God*, and a *joint heir*
with Christ.

I believe that Jesus Christ *loves the devil*, and died for
 his sins, so that he came into the world, not so much
to bruise his head as---*to heal his heart*.

N. B. I likewise believe that the devil is a *wile heretic*,
 and does not believe this himself ;—that he abuses all
 the means of grace, and is a most abandoned ANTI-
 NOMIAN !

I believe that Christ went into Hell, and preached to
 the spirits in prison *the doctrine of universal charity*, and
 made a fine sermon of it ;—that Satan disturbed the con-
 gregation ;—that they were all *stony-ground hearers*, and
 neither *believed*, nor were *baptized* ; that he left them
 all where he found them, and came back again without
 making any of them *Clergymen*, and that they are not
 likely to hear another sermon for some time —N. B. I
 likewise *believe* that in his way back from *hell to the earth*,
 he broke through the great gulph which stands between
*hell and heaven** ! Luke xvi. 26.

I believe that to study *consistency* in some systems, would
 be to study their *eternal destruction*, and that the bles-
 sed doctrine requires *implicit faith* more than *critical*
speculation ; for,

I believe that in general, the most terrible *curses* and
threatenings in Scripture, signify the very choicest of *bles-*

* Dialogues, page 67 and 68.

sings, and by all the special promises, we are to understand universal benevolence; and thus it becomes right to preach smooth things to the wicked, and meet to bestow a portion of the children's bread upon---upon---upon the dogs! xv. 26.

I believe that it is our Father's good pleasure to give the devil's GREAT FLOCK the kingdom! Luke xii. 32.

I believe that the broad road to hell is the *sure* road to heaven;—and that the man whose *universal benevolence* leads him to *pave it, mend it, and make it smooth for the feet*, is a labourer worthy of the greatest hire!*

I believe that the *Monthly Reviewers* for the year 1762† were a set of *wile, unmerciful, uncharitable, narrow-hearted bigots;—full of malice, void of meekness, and guilty of every species of wickedness*, for opposing with such violence the blessed doctrine of the Universal Restoration;—and that the present *Monthly Reviewers*, with some of their *Critical and Analytical* brethren, are the very pillars and bulwarks of *meekness, goodness, kindness, candor, and universal charity*.—Finally,

I believe (O joyful period to *Devils and Universalists!*) that there shall be a most glorious and triumphant *gael-delivery* of all the damned! None shall be left, none shall be lost;—that they shall exchange everlasting darkness for everlasting light;—everlasting destruction for everlasting salvation;—everlasting shame for everlasting glory;—and the bottomless pit for the summit of bliss! where an indissoluble union between God and all his intelligences shall instantly take place;—the *Old Serpent* with *Adam*—*Cain* with *Abel*—*Pharaoh* with *Moses*—*Judas* with *Jesus*—the *Popes* with *St. Peter*!—*Rome's* *butchers* with the *Lamb's martyrs*, and *Satan* with the *Son of God*! &c.—Thus I believe in the Catholic church, *universal* communion, and the life of the world to come. Amen.

* Matth. xxiii. 13—15.

† See the Review for that year—where the same doctrine, and almost the very same arguments as those used by Mr. Winchester in its defence, are held up in that ridicule and contempt which such a Paganish system of nonsensical jargon justly deserves.

Univ. I perceive you are a compleat proselyte, and fit for the strong meat part of the Restoration feast. The Creed is well drawn up—the inferences are just and natural, and the articles well arranged. I beg only to make a little alteration in the *style*, and shall return it you again at our next interview.

Deist. I thank you, Sir, for your *pastoral* care of my soul. I must take my leave of you for the present, as I am under an engagement this evening *with a party on pleasure*.

Univ. Farewell!

END OF THE DIALOGUES.

READER,

IN our day, the corrupt dispositions of some of the most abandoned apostates are so cased over and counterfeited as to resemble Christian meekness in its highest degree, and Gospel charity in its utmost perfection. For these they cry out perpetually, and with these they insinuate themselves into the favour of the unwary. These they use as defensive weapons against the truth, while building their Babel systems on its ruins; and thus Satan, in a celestial garb, 2 Cor. xi. 14. mounts the rostrum, and preaches the doctrine of universal benevolence, and meekly tells us, if we think otherwise, not to be angry with him. And hence, to use a Scripture threatening when necessary, is deemed a breach of charity; and to call a man a heretic, when proved to be one, is a total want of meekness. So that if you are finding fault with them for *propheying smooth things to the wicked*, you must do it in a *very smooth manner*, or they will not hesitate to rank you amongst *that* number. This is *meekness* with a witness!—But be it as it may, Scripture cautions against such are absolutely necessary, and it only betrays hypocrisy, or want of love to truth, to be intimidated by any of their infernal serpentine menaces. While they continue

tinue to *prophecy deceits*, it is the greatest act of *charity* to rescue, if possible, their deluded hearers from their fatal snare.—Men of good breeding and refined taste, I know, are apt to be shocked at the unpolished diction of Scripture, *Beware of False Prophets, Wolves, Dogs, and evil workers, &c. &c.* But it is the language of Infinite Wisdom, and *they* that quarrel with it, do it at their peril! “Strive to enter in at the strait gate,” said Christ, “for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and FEW there be that find it.”—But remarkable is the caution which immediately follows: “Beware of *False Prophets*, which come to you in *sheep’s clothing*, but inwardly they are RAVENING WOLVES!” Matt. vii. 13, 14, 15.—Apposite to this point, 1 Cor. vi. 9, 10. BE NOT DECEIVED, *neither fornicators, nor idolaters, &c. shall inherit the kingdom of God.* And again, Eph. v. 6. LET NO MAN DECEIVE YOU, *for because of these things the wrath of God cometh upon the children of disobedience.* When we are told to beware of *false prophets*, it is just as if it were said to us, “Beware of the devil in a human form! Beware of his cruelty and malice, even while he is preaching the doctrine of meekness!”

But not to mince the matter, it is high time to caution professors at large to *beware of the false prophet* who exhibits at *Glass-house-yard* and *Petticoat-lane*.—Who exhibits what?—the Gospel of Christ to perishing sinners?—No! nothing of the kind—an old, *hacknied*, rotten system of *Paganism*, baptized in its name, and built upon its ruins!

Had Mr. Winchester frankly acknowledged the true origin of his doctrine, and argued for it upon its own principles, without intruding it on Scripture, he would so far have acted like an honest man, and considered *thus* as an opponent to Christianity, would have been unworthy of notice. But little think his *credulous dupes* what arrant mockery he is guilty of, when at times he has the insolence to desire them to *search the Scriptures*,
(that

(that he may a little resemble an apostle of Christ, I suppose, 2 Cor. xi. 13.)—Search the Scriptures! for what? for the *Universal Restoration*? for a *Restoration* of devils and damned souls? What! search the Scriptures for an *efficacious heart-purifying Hell*? Search the Scriptures for the *devil's redeemer*? Search the Scriptures for an *year of Jubilee*, after years are all lost in everlasting ages, and time itself swallowed up of eternity! O! laborious fruitless search! He would not impose half so much upon their understanding, should he desire them to search a *corn-field* for a *salmon fishery*, or the *bottom of the great deep* for a *sparrow's nest*!—Pick the Scriptures here and there, and they may be made to speak any thing, but search them *faithfully*, and read them *connectedly*, and I am sure it will never enter into the minds of any but fools and Bedlamites, that such a *Restoration* is so much as hinted at.—“Whence then, you will say, should such
 “conceits arise? Truly from the same fountain whence
 “many other puddled streams of *Rome's* new faith do
 “spring, viz. from the *Heathens* originally, and from
 “certain ancient but justly—condemned and exploded
 “heretics at second hand. The Pagan poets and philosophers first hatched the notion: for we find Homer,
 “in *Odyss.* lib. xi. telling long stories of Ulysses's descent into hell; the dialogues of ghosts; (like those
 “between a minister and his friend!) the punishments
 “of departed souls, and the sacrifices to be offered for
 “their relief; wherein he is imitated by Virgil*. Nor
 “were their *philosophers* less fanciful than their *poets*;
 “for *Plato de Anima* broaches the like doctrine; and

- * “Even death itself scarce wipes away the stain,
 “And crimes of life; some dregs of guilt remain,
 “Which strangely cleave to souls incur'd to ill,
 “Which here their penance and their time fulfil.
 “To purge old faults, here various torments find,
 “Some hung in air, and some expos'd to wind;
 “Some plung'd in water, others thrown in fire,
 “Till all the dross and rust of sin expire.
 “All suffer in our shades, then we attain
 “Elysian fields.”

ENEAS, Book VI.

“Cicero

60 THE UNIVERSAL RESTORATION &c.

“ *Cicero in Scipio’s dream, harps upon the same string.*—
 “ *This Platonic idea was very taking with some Chris-*
 “ *tians, newly come out of the Pagan schools, and re-*
 “ *taining still a smack of the old leaven ; amongst whom*
 “ *was first Clemens Alexandrinus, Stromat. Lib. VI. who*
 “ *asserted the punishments of the wicked after this life*
 “ *should in time cease and be determined ; whose error, Ori-*
 “ *gin advanced further, even to the purging of the devils*
 “ *themselves, after some vast space of torture. The*
 “ *Montanists and Carpocratian heretics likewise held cer-*
 “ *tain odd fancies, tending to such a purpose ; and St.*
 “ *Ambrose himself seems a little tainted, when, in his*
 “ *comment on the 118th Psalm, Serm. XXI. he says,*
 “ *that all must pass through the flames, even St. John the*
 “ *Evangelist. But as these were only certain resem-*
 “ *blances, and preparative errors, for the fancy of Pur-*
 “ *gatory, as it is now held by the Roman Church ; so*
 “ *can we not find any thing thereof positively preached*
 “ *up with any pretence of certainty by the Fathers till*
 “ *the time of Gregory the Great, about the year of*
 “ *Christ 600, who first of all plainly pronounced that*
 “ *there was a fire in the bowels of the earth, wherein*
 “ *the smaller sins were punished, and purged by a tem-*
 “ *porary pain ; and this upon no better proof than cer-*
 “ *tain frivolous stories of the apparitions of ghosts, the*
 “ *dreams of doating monks, and fanatical old women.*” —
History of Popery, Vol. I. Page 188, 189.

E I N I S.

